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*The work of the American Bible Society is both missionary and benevolent. To all classes in this country the Bible is sold at the mere cost of publication, while in foreign lands the Scriptures are offered at cost or at merely nominal prices, and given to the poor everywhere without money and without price.*

## BIBLE REVISION IN INDIA.

In a recent number of *The Outlook*, Mr. P. C. Mozoomdar, a native of India, speaks in a disparaging way of the Christian vernacular literature, and appeals to liberal Christians in America and England to correct the evil. He gives due credit to the earliest Serampore missionaries for the work they did: "About 1794 they established at Serampore a printing-machine, and at once took in hand the translation of the Bible in the vernacular. Theirs was the first type-foundry, theirs was the first Bengalee newspaper, theirs the first dictionary in English and Bengalee, and from them flowed a steady stream of evangelical literature which well-nigh flooded the Hindu society of the time. That literary activity has now infected the whole country, and no Indian province does so much publishing work as Bengal." "But," he adds, "if you ask me what religious service all this did to the literary Hindu public, my answer would be that the Christian vernacular literature, in Bengal at all events, is the most serious stumbling-block to the spread of the religion of Christ . . . because the translation of the Bible is so atrociously bad and the language so utterly outlandish. . . . The old prehistoric jargon, in which the Methuselahs of Protestant missions embodied their raw Calvinism with the aid of a few subservient native pundits, is still the current coin of the missionary market, and the people in general feel that they are debauched when they touch it. . . . I have repeatedly urged the re-translation of the Bible, always receiving virtually the same answer: It is impossible to render an infallible book into a foreign idiom. I ask whether liberal Christians in America and England cannot organize something to give India decent vernacular editions, if not of the whole Bible, at least of some parts of it, both in the Old Testament and the New."

Mr. Mozoomdar is vague as well as sweeping in his denunciation, and it is not easy to determine what he has in mind; but the impression which his remarks

naturally make is that the missionaries in India continue to use versions of the Scriptures which were made nearly a hundred years ago, persistently refusing to revise the translations in spite of all requests and arguments, so that it is necessary to appeal from them to the churches at home to provide at least some part of the Bible in a form which the people can understand.

Such an impression is utterly wrong. The missionaries in India are not wedded to "antediluvian jargon." The older versions have been superseded. Revisions and improved versions are the order of the day.

Mr. Mozoomdar has, without effect, "repeatedly urged the re-translation of the Bible." It is not clear what version he has in mind. Possibly the Bengalee. What is its history? After seven years of hard study Dr. Carey's version of the New Testament appeared in 1801; the Bible was completed eight years later. The second edition of the Testament in 1806, the fourth in 1816, and the eighth in 1832, were all revised with special care. After 1830, a second version by Ellerton appeared, and a third by Yates, and other translators of the same generation were Morton and Haeberlin. These men were not "Methuselahs," and their new translations do not look like adherence to prehistoric jargon. Bible revision is not easy nor rapid work, but if Mr. Mozoomdar at any time during the past ten years had asked the Calcutta Bible Society for a re-translation of the Bengalee Bible, he would have learned of the existence of a translation committee working together to produce a smooth, idiomatic, and simple translation of the Bible into the Bengalee tongue.

That is only one of the languages of India; the British and Foreign Bible Society publish a list of fifty-two dialects in India and Ceylon which have already been enriched with versions of the Scriptures, the number of versions, including editions in special type, being one hundred. Thirty-one of the versions

are credited to the Serampore Mission, and twenty-two of these are no longer printed. The discontinuance of so large a number of versions certainly does not look like trying to perpetuate "prehistoric jargon."

It is not fair to impute to the missionaries indifference in respect to the merits of the versions which they circulate. The Tamil version, used in the Madras Presidency, in the production of which missionaries of the American Board took a conspicuous part, has been revised again and again, and now good judges affirm that no better version of the Scriptures can be found in any land. Dr. Jacob Chamberlain, of the Arcot Mission of the Reformed Board, is at the head of a company of scholars which has in hand the revision of the Telugu version, and Dr. S. H. Kellogg, of the Presbyterian Mission, has within a few years gone back to India to do his part in the revision of the Hindi Bible.

If anything more is needed to show the extravagance and untrustworthiness of Mr. Mozoomdar's statements, it is supplied by the following remarks made by the Earl of Harrowby at the last annual meeting of the British and Foreign Bible Society :

"There is one other leading point to which I should like to call your attention. I have entreated you not to let our colportage be reduced. I would now entreat you not to let our Bible translation be reduced. I am happy to say that so far we have kept it up with intense vigor. In the last three years twenty-five or twenty-six languages that had not before any part of Scripture translated have received portions of the Holy Book. Then what has been the work independent of new languages? One of the most important duties is the revision of existing versions, so as to make them as perfect as possible, and the completion of the whole Bible in languages which at present have only portions. . . . I would now ask you to consider some of the great races of ancient civilization; what have we been doing there? It is necessary for us to be always keeping up the excellence of our Bibles. We want to get first-rate translations in every possible way, avoiding the necessary mistakes of the earlier times, and bring them up to the very latest date. What is our revision work upon some of the great languages of the races of ancient civilization? We are dealing with very large revisions. It is interesting to remember that, generally, in regard to great revisions such as those to which I am about to allude, the work is conducted by the members of the different Christian Protestant churches at work on the spot. Three eminent scholars in India are thus now engaged on a new translation in Hindi; seven leading scholars are engaged on a revision of the Urdu or Northern Hindustani Bible. These versions touch some eighty-three millions of our fellow-subjects. In the Gujarati New Testament a revision is completed, and of the Old a revision is going on.

These touch some nine or ten millions of people. The Panjabi version is being revised and will touch some fourteen millions. The Pashtu version is nearly complete for the Afghans. The Telugu Bible revision is nearly complete, and therefore will soon be available for some seventeen millions. For the Kanarese, in the same way, the people of the Malabar coast, the books are also being revised, and the Marathi revision is begun. This tells the story of a most important work on a large scale which has been going on during the last year, which all who know anything of India will fully appreciate."

It is evident from these facts that Mr. Mozoomdar does not need to call for any new organization in America or England to secure decent vernacular versions of the Scriptures for his countrymen. The missionaries and the Bible Societies are alive to the importance of bringing every version to perfection, and will welcome every criticism which will help to improve them.

#### THE PRINCE OF BIBLE TRANSLATORS.

BY WILLIAM WRIGHT, D.D.

In the vast army of missionary laborers, Bible translators occupy the foremost place; and in the first rank of Bible translators, and pre-eminent above them all, stands Dr. Van Dyck of Beirut. America has the honor of having given birth to this distinguished servant of God.

The great and crowning achievement of Dr. Van Dyck's life has been the translation of the whole Bible into accurate and idiomatic Arabic. The version is the best that has ever been made. To this great result many circumstances have contributed. Hebrew and Arabic both belong to the Semitic family of languages, and much of the dead Hebrew tongue is still vital in the living Arabic. The structure of words and forms of speech follow the same lines in both languages; and a thorough knowledge of the larger living tongue, which may almost be said to include the smaller, enables the translator to clothe the thoughts of the dead language in the breathing words of the living.

The New Testament was written in Greek, which is not a Semitic tongue; but the Greek of the New Testament is to some extent Semiticized in form, and in substance it is Semitic thought clothed in Greek. Dr. Van Dyck has lived and translated in the land where the Bible was vernacular.

The natural features of Bible lands are worked into the whole texture of the Bible. The inspired men who wrote the Bible at first, speaking as they were moved by the Holy Ghost, employed the common and familiar objects around them as signs and symbols by which to convey God's message to men. God's thoughts are so conveyed through earthly symbols that every expression in the book has its roots somewhere in the Holy Land.

As Dr. Van Dyck went up and down the land, he saw the language material used by prophets and apostles when picturing to men the most spiritual truths. He found the whole land a living commentary on the Book; and, as he went in and out among the

people, on his errands of mercy, he heard suffering men and women making known their wants, joys, and griefs in the forms that flowed from the tongues of patriarchs and prophets, and that make up the warp and woof of the Bible.

Dr. Van Dyck reached the scene of his missionary labors after a long voyage, in his twenty-second year. He had thus the great advantage of beginning the study of the Arabic language at a comparatively early age, while all the vocal organs were flexible. He was blessed with an ear quick to discriminate sounds, and an eye keen to mark forms. He came fresh to the language, and acquired it perfectly in an incredibly short time.

His complete mastery of the language almost cost him his life. He used to live among the people of Lebanon, dressed like themselves. He assumed the native costume, turban and all. In 1848 there was an outbreak of hostilities between the Druzes and the Maronites. Dr. Van Dyck had been attending to the wounded on both sides, and, on his way home, a party of Druzes met him. They refused to let him pass, and when he told them he was an American they declared that no foreigner ever spoke their language as he spoke it; but just when they were about to proceed to extremities—and they would have undoubtedly cut his throat—one of their party arrived on the scene and declared that he had seen the doctor bandaging the wounds of a Druze only a short time before. The suspect immediately became a hero in the eyes of the chivalrous Druzes, who sent him home safely. His perfect command of Arabic got him into other scrapes of a like kind, but none so serious.

This great linguist and translator was born August 13th, 1818, at Kinderhook, a small town in the State of New York, a few miles from the east bank of the Hudson-River. The late Mr. Spurgeon, prince of preachers, was of Dutch extraction. Both father and mother of our prince of translators were Dutch. Most of the inhabitants of Kinderhook were Dutch, and spoke Dutch; and Dutch was the first language with which young Van Dyck became familiar, for it was more commonly spoken in his home and native town than English.

There was an excellent academy at Kinderhook. It was then a school of considerable reputation, and there the boy received his early education. From the Kinderhook academy he proceeded to Jefferson Medical College, Philadelphia, where he took the degree of M.D.

He belonged to the Dutch Reformed Church, and he early felt a call to the mission field. On leaving college, being then only a little over twenty years of age, he offered himself to the American Board of Foreign Missions, and was accepted.

Dr. Van Dyck landed in Syria in the early months of 1840. There were then several versions of the Arabic Scriptures of varying excellence in existence, but each had serious defects, and none were up to the requirements of the new and vigorous mission.

There are no very early manuscripts of the Arabic Scriptures, but it is said that a version was made by Warka, the son of Naufel, during the life of Mohammed. Through this translation Mohammed is believed to have acquired the fragmentary scraps of in-

formation regarding the Scriptures which are scattered through the Koran.

Toward the middle of the eighth century a version was made by John, Bishop of Seville, from the Vulgate of Jerome; and other versions were made under the patriarchates of Antioch and Alexandria.

Sergius Risius, the Maronite bishop of Damascus, translated the Bible early in the seventeenth century, and the version was published in three volumes between the years 1638 and 1646.

Sabot, a converted Mohammedan, translated the New Testament under the guidance of Henry Martyn, but it was found to be too Mohammedan. Saadias, a Jewish teacher of Babylon, and other translators, produced the incorrect version that found its way into the Paris and Walton Polyglots. The version was subsequently published in Newcastle, in 1811, by the Bishop of Durham, under the care of Professor Carlyle.

The Newcastle edition, like all its predecessors, proved to be unsatisfactory, and a new and combined effort was made to produce a better version, complete and uniform. Faris, an Arabic scholar, was employed for this purpose. He translated from the Authorized Version, and Professor Lee followed close on his heels, and revised from the originals. Other Oriental scholars assisted in the revision, and, on the death of Professor Lee, Professor Jarrett took his place. The work was completed in 1856.

While this work was in progress, a version was begun at Beirut by Dr. Eli Smith, destined to supersede all others. He devoted much of his time to the formation of an eclectic text from which to translate. He selected the readings that pleased him best, from all versions, and did not follow any one in particular.

On the death of Dr. Eli Smith, the work passed into the hands of Dr. Van Dyck. He returned at once to the *Textus Receptus*, so that the work of his predecessor was not of much use to him.

On December 26th, 1858, a letter was written to the British and Foreign Bible Society stating that Dr. Van Dyck was busily engaged on the new version, and that the New Testament would be finished in two years. On September 15th, 1864, Dr. Van Dyck himself reported the translation of the Bible complete.

This work was initiated by the American Bible Society, but from the first the translator was in correspondence with the British and Foreign, which was permitted to share in the work. The two Societies co-operated in the most friendly spirit, the American Bible Society presenting the British and Foreign with a set of plates of the unvowelled Bible, and receiving in turn from the older society duplicate plates of the vowelled Bible.

The laborious work of editing the new Bible in its various editions was undertaken by the translator. He returned to America for that purpose, and spent two years in New York in superintending the preparation of electrotype plates for two octavo editions, one vowelled and one plain.

While engaged in editing the Bible, Dr. Van Dyck acted as professor of Hebrew in Union Theological Seminary, where he was offered the permanent professorship; but he returned to his mission work, and

became a professor in the Syrian Protestant College, founded at Beirut at that time. In this new college he taught astronomy, chemistry, and the theory and practice of medicine, and in addition visited the hospital twice a week.

He often preached in English and Arabic, and in addition to mission work he had considerable practice as a physician; but the great and crowning work of his ripe scholarship was his version of the Arabic Bible.

Dr. Van Dyck, in carrying out his important work, took full advantage of the labor of his predecessors, and he consulted Arabic scholars, both native and foreign, and collated their criticism; but the great Arabic Bible, which has rendered all further translation of the Scriptures into Arabic superfluous, is an abiding monument of his scholarship and industry alone.

The Van Dyck Bible carries God's message to the Arab race, and all who are able to read the Koran can read it easily. When Henry Martyn began his version of the New Testament, by the help of Sabot, he said: "We will begin to preach to Arabia, Syria, Persia, Tartary, part of India and China, half of Africa, all the seacoast of the Mediterranean and Turkey, and one tongue shall suffice for them all." Arabic is spoken over a vast area.

It is pleasant to know that Dr. Van Dyck is still at Beirut, engaged in his beneficent work; and though he has passed the limit of threescore years and ten, he is still young in heart and fresh in thought.—*The Sunday School Times.*

## FOREIGN DEPARTMENT.

JAPAN.—Mr. Loomis writes, June 29th:

The drought and intense heat still continue, so that we have the possibilities and even probabilities of both famine and war. Active preparations are going on all the time and a great many of the Japanese are just "spoiling for a fight." It will be very hard to satisfy the ambitious and blood-thirsty spirit until they have had their fill of war.

### JAPAN.

LETTER FROM THE REV. HENRY LOOMIS.

OKAYAMA, May 8, 1894.

Our colporteur conference at Osaka was a most interesting and profitable meeting. Such gatherings are a source of great encouragement and a needed stimulus to the men, who are helped by the discussion of different methods of work and are instructed in regard to the difficulties which they have to contend with. I was much gratified to see the faith and zeal of this noble band of men. Bible selling at the present time is a difficult and trying thing. The dislike of everything that is foreign, the bitter antagonism of priests, and the opposition of infidels and those who hate all that is pure and good, are enough to discourage any man who has not great love for God and his cause. But in spite of all obstacles the men are brave and hopeful. It is the general feeling that as the country gets more settled as to questions of

foreign policy and religion, the condition of things will improve.

The closing address of Mr. Imamura, the agent at Osaka, was excellent and appropriate. In a very impressive way he reminded the colporteurs of the fact that the sale of the Scriptures was only a means to a great end, and what should be sought above all was the guidance of the Holy Spirit for the understanding of the truth.

At a farewell dinner before the conference closed, Mr. Imamura called the attention of the colporteurs to the great work which the Bible Societies of Great Britain and America are doing for Japan, and which his countrymen do not fully appreciate, and begged them to let the people know how much they owe to the love and sacrifices of men who have no selfish ends but seek the welfare of men and the glory of God.

### BRAZIL.

RIO DE JANEIRO, June 30, 1894.

I am just in from a trip through the State of Sao Paulo, where I met two of our colporteurs who are doing well. I find an increasing demand for Italian Scriptures in that State, and the new edition published by the Society is very salable. In Sao Paulo I met a young man who was very anxious to be engaged as a colporteur, and it seemed to me well to give him a trial. I think he will do well.

I had a long conversation with Sr. Santos Saraiva, who has now completed his translation of the Psalms with critical notes.

H. C. TUCKER.

### KOREA.

PYENG YANG, April 14, 1894.

As I have not visited Seoul since our annual meeting in October, I cannot give you much information as to the state of Bible translation, which is now in the hands of a board of five translators. We are all hoping that they will have a Gospel and The Acts ready for publication before the end of this year. We are greatly crippled in our work from lack of a fairly good translation in the native character of any one book of the Bible. I am circulating the translation of Mark, which was reprinted last fall, and Luke, reprinted this spring; but while they are the best we have, neither of them is a good translation, and I find the Koreans are greatly puzzled to understand them. However, they are useful in the instruction of inquirers, and occasionally I hear of some one who has been aroused by the reading of them.

I have in mind just now the case of a rice merchant in this city whose place of business is in front of the house of a Christian. He has been a very dissolute man, but after reading a copy of Luke he sought this Christian neighbor, saying: "See here! I have got to believe this book. It is the truth. What am I to do? I have a concubine and my daughter is a dancing girl. I cannot continue these things and believe this book."

The Christian advised with him as to his duty, and although as yet he does not see his way clear to the correction of these two evils, he has become an attendant of our services, has destroyed his household gods (evil spirits), and is steadily growing in his de-

sire to do what he sees to be right. Concubinage and prostitution are so common in Korea that family life is thoroughly corrupted. Those who read Scripture seem first of all to awaken to a sense of this sin.

A man in the north visited me and spent several days in reading the Gospels. After returning to his home word reached me that he immediately discarded his concubine as being contrary to the teachings of Christ.

The truth is certainly entering the minds of this people, and a great change is noticeable in many who have come in contact with the gospel, even though as yet they have not become believers.

Wishing you every blessing in your work, sincerely yours,

SAMUEL A. MOFFETT.

### KOREA.

FUSAN, April 9, 1894

Many thanks for your expression of interest in our Korean work. We often feel the need and benefit of a friendly word. In Fusau our work progresses slowly. With a still imperfectly acquired language and but few workers, we have not yet made much impression upon these poor people who are engaged in a life and death struggle with poverty and starvation. There have been a few applicants for baptism, but no baptisms yet. There is not a great demand for Christian books of any kind. I ordered a number of Scriptures some time ago from China, and have many of them still remaining—more indeed than I can use for some time to come.

W. M. BAIRD.

### CHINA.

SHANGHAI, June 22, 1894.

Since I last wrote you I have taken a trip to Nanking in the interests of our work. Besides seeing personally every missionary in the city, I addressed the Central China Mission of the Methodist Episcopal Church, and they enthusiastically pledged themselves to support the American Bible Society in its work of Bible distribution in China. The four missions in the city have united to distribute Christian books and tracts at the "Grace Examination" to be held this autumn in honor of the Empress Dowager's birthday, and they have asked us to furnish the Scriptures wanted for this purpose. This is one of the most important literary examinations in the empire. Not less than 25,000 literary men from all parts of three of the greatest provinces in the empire will meet here in September to compete for their second degree. The exceptional circumstances under which this examination will be held make it an event of a life-time; and I believe the students will be in good mood to receive the books. This project is one which commends itself to the Chinese mind. It is by no means a foreign innovation. Native religionists take advantage of these occasions to distribute vast quantities of tracts and religious books, and we may well follow their example.

The plague continues to be the all-absorbing topic with us. It is estimated that in Canton, where the disease first appeared, more than 70,000 people have died from it. In Hongkong, notwithstanding the enforcement of the most rigid sanitary measures, there

have been more than 2,000 deaths, and it is estimated that over 100,000 people have left the colony. Business is paralyzed, and many shops and factories have had to close for want of workmen. In Shanghai the municipal authorities have made every preparation in view of its coming here. They have erected a large fumigating house for baggage and passengers arriving from infected districts, and they have put up large temporary hospitals outside the limits of the settlements. The all-important question with us is whether Shanghai will escape this terrible scourge. As it seems to be so essentially a filth disease, we may escape; but if it does not come here with the warmer weather, I think we are almost sure to get it next summer.

J. R. HYKES.

### CHINA.

#### INTERESTING EXPERIENCE OF A NATIVE COLPORTEUR.

The following extract is taken from the report of one of our native colporteurs in the Fuhkien province:

During the second moon of the present year, while I was passing through the village of Fuh-tah, I met a man named Lan Kwoh-cheng, to whom I sold five Scripture portions. I also preached in this place the gospel of the kingdom of heaven, and explained the truth by homely illustrations so that the people understood and received my message. After I had preached the word I left the place and did not return till the middle of the third moon, when I visited Kwoh-cheng in his own home. During the morning four scholars called at the house and said, "The Scriptures which we bought from you the other day are undoubtedly true. Will you please explain them clearly to us?" I was greatly delighted at this, and for five hours I expounded to them the Scriptures. About eight o'clock that evening more than fifty men came to me and said, "We wish to hear the gospel doctrine of salvation." I said to them, "If you would hear the glad tidings join with me in the worship of God." They replied, "We do not know how to worship Him." I then instructed them how to worship God, told them of Jesus the Saviour, and preached the doctrine of salvation through repentance and faith. Although there never have been any Christians in this village, yet that night the knees of more than a score were bent before God in prayer. It was one o'clock before we separated, and all greatly praised and glorified God. The next morning several scholars came to me and said, "Stop with us for a month and instruct us in the Scriptures." I replied, "My business is to sell books, and I could not stop with you so long." "Seven or eight days, then. Can you do that?" I told them that it was quite impossible for me to remain even for three days, and thus we parted. It seems to me that this was a happy and most marvellous opportunity. In my stupidity I did not know how to embrace it, but I pray the Lord to send some one to instruct them in the way of life.

JOHN R. HYKES.

### TURKEY.

CONSTANTINOPLE, July 9, 1894.

The employees of the Bible Society are likely to adopt a sort of mutual charity scheme, each contrib-

uting a small percentage of his wages to a fund to be administered by a committee for the benefit of those who are by sickness or other misfortune encumbered with unusual expense, or for the purpose of a grant to such as may retire from the service or for the families of such as die in poverty. We propose also to give facilities to any who wish to deposit small savings in good banks, under their own name, but the number of such will not be large.

I am sorry to say that the cholera pestilence is doing more injury to our work this year than during all the previous three years that it has been prevailing in this country. Heretofore our difficulties have been mainly at the seaport towns, and chiefly in connection with the shipping of books. But now the disease is prevailing so extensively through the interior of the country that our colporteurs are greatly handicapped and their operations practically confined to the towns where they make their residence. We have been much pleased with the spirit they have shown, and with their readiness and eagerness to embrace the first opportunities allowed by severe quarantine regulations.

An amusing instance of the practical difficulties encountered occurred recently in the Sivas district. Our colporteur there early in April started out for an extensive tour. He had journeyed five days' distance away from Sivas, and then was arrested because cholera had broken out in Sivas just about the time he had left. And so in company with several others he was hustled back the five days' journey to Sivas to live or die with his countrymen, but not to carry contagion into the surrounding districts.

The times are hard for poor Turkey. Between famine, cholera, political disturbances, universal uneasiness, and a general downward trend of things, one would suppose it difficult for this wretched empire long to keep afloat. It is certainly growing more and more difficult in some respects to press our distribution work. It is a constant surprise that so much is accomplished, and we must ascribe it largely to the improved morals of our colporteur force, attending its re-organization three or four years ago.

I am sorry to say that the matter of interference with our work at Charshamba near Samsoun has never been settled. Cholera has interfered in favor of the Turks. Our men are practically confined to Samsoun.

With some difficulties increasing, it is pleasant to make note of the ever-improving attitude toward Bible distribution work on the part of the clergy of the Greek and Armenian churches. Thus, not long since, the Armenian bishop at Trebizond took occasion to express himself to our agent there in most emphatic and sympathetic approval of the vigorous efforts of the Bible Society. The number of such bishops and priests is increasing all over the land, though we are obliged to admit that there are still many of the ignorant and bigoted kind who contribute their most unsparing efforts to thwart, by fair means or foul, this and every other good work.

M. BOWEN.

P. S.—We have just had a terrible earthquake, and the whole population is in a state of terror. The Bible House rocked like a cradle, and several walls were cracked. Many lives are reported to have been lost.

July 17th. The earthquake did great damage in this city, and there has been a pretty serious loss of life. The extent of this has been variously estimated. I presume 500 killed and as many wounded would be a safe estimate. We think the Bible House walls will probably need strengthening at quite a considerable expense. The population of the city has been filled with terror, and thousands of the people are still living in the fields and gardens. M. B.

#### WESTERN TURKEY MISSION.

CONSTANTINOPLE, June, 1894.

The Western Turkey Mission, in annual council assembled, to the American Bible Society sendeth Christian greetings.

Through divine help we are permitted to report another year of labor in the service of the Lord Jesus Christ, who has sent us forth to preach his gospel in all lands; and though the service rendered has been feeble and in itself quite inefficient, yet, through abounding grace given in fulfillment of the promise, "Lo, I am with you always," the results of the year's work have been, for the most part, encouraging. In some places congregations have increased in the number of interested hearers, and not a few earnest seekers after the truth are found. In some places most encouraging revived interest is reported, while in others existing schools have enjoyed unprecedented prosperity; and this is the more cheering from the fact that this has been a year of much political excitement, producing everywhere and among all classes a feeling of unrest and uncertainty.

In some sections of the field the excitement has amounted to almost a *reign of terror*, missionary, pastor, and people alike sharing the general feeling of insecurity. Add to this the cholera epidemic, which during the past year has visited several of our stations, and you will understand something of the difficulties under which we have continued the work in hand.

In a most important sense your Society and ours are co-laborers. Yours furnishes the word of life in the languages of the people; ours seeks to impress that word upon the hearts and lives of those that hear. Yours sows the precious seed; ours labors to bring forth and to gather in the harvest; but in the glorious consummation those who sow and those who reap will rejoice together.

There is a singular vitality about this gospel of the kingdom which you are scattering broadcast over the land. Though its sale may be forbidden, it seems to *sell itself*, and often finds its way into the hands of those who forbid its sale to others. And though its reading be prohibited, it claims a hearing and secures it, even though it be through unwilling hands. An Armenian woman had long loved the word of God, delighting to meet with his people for worship, but she had been persistently opposed by an intemperate husband, by whom she had often been beaten and her Bibles destroyed as "Protestant books." Finally she bought one of your Armenian Bibles, and taking it to her priest asked him to present it to her, as from himself, in the presence of her husband when she should bring him to his house as for a social call. A few days later she and her husband call upon the

priest, when, as requested, he presents her with the Bible, with a word of counsel also that she read it faithfully. Coming from the priest, it cannot be a Protestant book, so the husband thinks, and henceforth offers no opposition to her reading the book she loves so well.

We need not give you statistics concerning the circulation of the Scriptures within the bounds of our Mission, for these you know already. It only remains for me to renew the assurances of our high appreciation of the work of the Bible Society in these lands, and of our prayers for its increasing prosperity and usefulness.

We now enter upon a new year of labor, little knowing what is before us. Political complications furnish an element of uncertainty. The order for retrenchment, issuing from our Prudential Committee, threatens to produce most disastrous effects upon long-established work. The presence of cholera again in some of our stations reminds us that life and health are insecure; but we try to cast all our care upon Him who careth for us, not doubting that what He orders or permits will be overruled by Him for the furtherance of His word and for the honor of His name. In behalf of the Mission, LYMAN BARTLETT.

H. O. DWIGHT.

#### EASTERN TURKEY.

Mr. Mardin, of the American Board, writes to the *Missionary Herald* about his work at Kerboran:

All the work in Kerboran is carried on through the medium of the Koordish language, save that Arabic is taught in the common school of the community. There is no Arabo-Koordish New Testament as yet, and only three or four of the brethren can read Arabic and understand it, so that the work goes forward at a large disadvantage. I have made a beginning at transliterating into Arabo-Koordish the Armeno-Koordish Gospel of Matthew, published by the American Bible Society in 1891, but almost constant absence from home necessarily renders progress upon it slow. Last year I was away 246 days out of the 365, and this year so far I have been at home just ten days, and am now on a tour through this mountain and thus on to Sert.

#### INDIA.

Dr. Murdoch is as hard at work as ever in Madras, and lately, at the request of the Tract and Bible Society, he took a tour all over Northern India, with the agent of the British and Foreign Bible Society in Madras, for the purpose of conferring with missionaries and societies on the important subject of the circulation of Bibles and books of all kinds. This visit is likely to lead to important results. Missionaries are becoming more alive to the importance of circulating books and the use of the press generally. At the recent conferences on missions in Bombay, all who spoke on the subject were most emphatic in denunciation of past neglect, and on the duty of every missionary to make the sale of Bibles and books a part of his or her work. Many earnest preachers never thought of selling, or getting colporteurs to sell, books of any kind.—*The Dawn in India*.

#### RESULTS OF A DISAPPOINTMENT.

A colporteur went to an Indian village *mela* (religious festival), forty miles from his home. In order to reach his destination he was obliged to swim across a swollen river, and narrowly escaped with his life. We can judge of his disappointment when, on arriving at the *mela*, he was driven away after having sold only one Gospel. He returned home, weary and disheartened, thinking his brave exertions had been all in vain; but on his visiting the place a year later, a man came up to him and said, "Last year you sold me a Gospel. I and my brother have been reading it." The colporteur accompanied him to his home, thirty miles away, and found that not only he and his brother but three or four families besides were prepared to accept Christianity. Sixteen persons were soon afterward baptized, and the number of Christians in that village has since doubled. God's ways are not as our ways, and he accomplished by means of one Gospel in a single year results which often are not seen after years of patient labor. Let us trust him with our failures; the reaping time will come when he sees best.—*Awake*.

#### AUSTRIA.

Dr. J. C. Berry, of the Japan Mission, passing through Austria on his way to the United States, writes to the *Missionary Herald* of a visit which he made to Prague, and of the vigor of the Bohemian workers, and says:

The work, too, of a gentleman, himself not yet a member of our church, in bringing out, in sections which sell for about two cents each, the old "Kralicka" Bible, long out of print, and of placing it on sale at the bookstores throughout the land, is of the greatest interest and promise. You know of this Bible, the result of fifteen years' work of twelve of the best scholars of the sixteenth century—a translation, I am assured, that compares favorably with our own recent Revised Version of the Scriptures. It crystallized the old Bohemian tongue at the time, and thus amid divisive and adverse influences contributed largely to the maintenance of a spirit of Bohemian nationality. The people are sure to read it anew, and, influenced by its rich historical association and its force and beauty of diction, will be more disposed to accept its divine lesson.

#### OUTLOOK IN ROME.

The Rev. Dr. Charles W. Cushing, of Wellsborough, Pa., who some years ago was connected with the Italian Bible and Sunday School Missionary Society, writes to *The Christian Advocate* concerning the hopefulness of Italy as a field, as he knew it in 1879 and as it is to-day. He says:

While pursuing the work of the society in establishing evening schools, where the adult population could learn to read so as to read the Bible, I got insight into the real condition of the people, their hunger for the Bible and the truths which it teaches, which it would have been difficult to get in any other way. The object of the society was to turn these schools into

Sunday schools as soon as the pupils were able to read, and then give them into the care of any evangelical denomination which would assume the support of them.

What I want to emphasize here is the fact of the eagerness of these ignorant men and women to learn to read, so that they might be able to read the Bible for themselves. Again and again they would say, "We have no confidence in the priests any more, but we have faith in the Bible, which has always been kept from us, and if we can only read it for ourselves we will be glad to do as it says." I have never seen such enthusiasm in any other pupils as I have seen among men from thirty to sixty years of age who have come from their long day's work to spend an hour and a half in the night school over their little primer, made up of easy sentences from the Bible. And it was not an uncommon occurrence for men to come directly to the school before they went to their supper. As a rule, men were much more easily reached than women, as is true in all Roman Catholic countries. Rome always has a stronger hold upon the women than upon the men. And yet I recall two occurrences which impressed me profoundly. The society for which I was working had difficulty in securing teachers for their evening schools. On one occasion I met at our headquarters twenty-five educated young women from families of the nobility, all of whom were Roman Catholics, and among whom was Lady Romeo, one of the most popular among the young women of Rome, who had come to consult with reference to offering their services as teachers in these schools, and without compensation. The other occurrence was an appeal from sixty-seven mothers for the establishment of a school for their daughters. They came from Frascati, a small town seven miles out of Rome, and the headquarters of Jesuitism for the world. The society had established a school there for boys. But these mothers, all of them Roman Catholics, were anxious for their daughters; and they bound themselves under a solemn compact never to go to confessional again, and then sent a committee to Rome to make appeal for the school. It was just at this time, and possibly under the incitement of this act, that the priests of Frascati went among these poor people, gathered up all the Testaments and Bibles which had been given them, piled them on the public square, covered them with the picture of Victor Emmanuel, and set fire to them. The burning of the Bibles was enough to arouse them; but when they added to this the insult to their old king, they were greatly enraged.

Italy seems to be ready for the religion of the Bible. But they are suspicious lest they be deceived as they have been by the priests. They do not clearly distinguish between Protestant missionaries and the priests. But they have no fear of the Bible. For this reason it seems all important to let education and preaching go hand in hand. But it is all important that there shall be as little delay as possible; for the people are in a transition state and if not caught up by the Protestant Church multitudes of them will assuredly drift into infidelity.

“Blessed are they that keep his testimonies and that seek him with the whole heart.”

## DOMESTIC DEPARTMENT.

### EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

**GEORGIA AND FLORIDA.**—The 10th of June I attended the anniversary of the Ware County Bible Society in the Methodist Church, Waycross. As usual, there was a large attendance and a good collection. The society proposes at an early date to begin a canvass of its field.

During this month I visited the Lowndes County, Thomas County, Brooks County, Pierce County, Brunswick, Savannah, Fort Valley, and Muscogee Bible Societies in Georgia, and the Leesburg Society in Florida.

**ILLINOIS.**—The auxiliaries reporting for June are five, to wit: Johnson, Kendall, Monroe, Morgan, and South De Kalb Counties.

Morgan County Auxiliary held its seventieth anniversary on June 24th, in the State Street Presbyterian and the Christian Churches, Jacksonville. The meetings were well conducted and the interest was good.

The speakers in the State Street Church were Marshall Miller, Esq., and Rev. W. A. Smith, pastor of Centenary Methodist Episcopal Church. Those in the Christian Church were Rev. E. S. Voorhees and Rev. S. B. Moore. The cause was well represented and defended in both meetings.

Though there has been quite a falling off in receipts during the year, and the auxiliary has met with a severe loss in the death of its president, E. L. McDonald, Esq., there is no disposition to relax its interest or efforts. The auxiliary has a noble record to fall back upon in the seventy years of its history.

South De Kalb County maintains its interest and makes another donation of \$150 to the American Bible Society. It has a grand record for a small society (only half a county). Many whole counties do not do as well.

**INDIANA.**—I attended four anniversaries in June, and visited in all ten auxiliary societies, necessitating eighteen days of absence from home and the travel of one thousand and four miles. The financial report shows an increase over the corresponding month of last year, for which we are grateful.

**KENTUCKY AND TENNESSEE.**—June has been a month of rather unusual toil and travel. I have been among the feebler auxiliaries. They have done well, and from the interest manifested there are indications that they will take a new departure in the work.

It is not necessary in each monthly report to reiterate that the Children's Supply, both in the Sunday school and out of it, is receiving constant and pressing attention. The interest in this work is on the increase.

During the month I visited four district conferences. They were so diverse in situation that it took time and travel in the large district to reach them. Yet the warm reception given, and the ample time accorded for presenting our claims, fully justified the effort.

**LOUISIANA AND MISSISSIPPI.**—The following places

were visited officially during the month of June: Gallman, Morton, Forest, Jackson, Ellisville, Winona, Vaiden, and West Station. At Ellisville I visited a district conference of the Methodist Episcopal Church, South, and at each of the other places named I held a meeting in the interest of the Bible cause. In nearly all these meetings the various churches in the respective communities united, and they were all pleasant, while the offerings made were liberal considering the financial condition of the country.

**MICHIGAN AND WISCONSIN.**—Throughout this field there exists a widespread financial depression that deprives all benevolent work of legitimate enthusiasm, and the work of the Bible Society has felt largely this discouragement.

During the month 486 of our children and youth have each received a Bible through the special plan of the Children's Supply.

One year ago I organized the Traverse City and Vicinity Bible Society. At the annual meeting, held the first Sunday in June, fifty of the good people volunteered to canvass, when the city and its vicinity should be properly districted and territory duly assigned to each. The whole work is to be done under proper supervision.

**MINNESOTA AND NORTH AND SOUTH DAKOTA.**—On the first Sunday evening in June I addressed the annual meeting of the Todd County Bible Society, held in the Baptist Church of Long Prairie, Minn. This is a home mission field, and the best effort of the society was made this year, when something over \$20 was raised to increase the stock of books.

The Pembina County Bible Society, centring at Drayton, N. D., held its annual meeting this month, and sends \$20 as a donation to aid in the general work of the Parent Society.

**NEW JERSEY, DELAWARE, AND STATEN ISLAND.**—During the month of June, Sussex, Morris, Mercer, and Cumberland County Auxiliaries have held their annual meetings, and also the Princeton Bible Society, at Princeton, N. J. I addressed all except the last named, from which I was prevented by the meeting in Sussex County. The meetings were all well attended, especially that of Sussex County Society. This is one of the best auxiliaries in this district, being greatly favored in its efficient officers and managers.

I have presented the claims of the American Bible Society in the churches of May's Landing, N. J.; Centenary Methodist Episcopal Church, Camden; St. Paul's Methodist Episcopal Church, Atlantic City, and the United Presbyterian Church of the same place. In all places I met with a cordial welcome and a hearty response to our cause.

**NEW YORK.**—Franklin County Auxiliary held its anniversary at Bangor on the 6th of June, and decided to canvass its large territory soon. Your Superintendent spent several days visiting the various sections of this county, in order to learn the needs of the district and interest the churches.

Oneida County Auxiliary held an interesting anniversary on the 22d at New York Mills. Ten towns of this county have been canvassed, and the remaining eighteen will be visited during the year to come.

**OHIO.**—It is gratifying to note that in June the so-

cieties co-operated so well and manifested so much interest in the work. Meetings were planned for July and the work will not cease.

The Loveland and Vicinity Auxiliary is arranging to put an agent in its field at once.

During the month of June an excellent canvass of the Tuscarawas County and the Troy Female Societies was concluded.

I attended the Madison County, Morrow County, and the Richwood and Northern Union County anniversaries. The last named is a young society and is starting in with good promise.

**OREGON, WASHINGTON, IDAHO, MONTANA, AND UTAH.**—The labors of June have been about equally divided between Utah and Montana. On Sabbath afternoon, the 3d, I spoke at the Five Points Methodist Episcopal Church near Ogden. In the evening a union Bible meeting was held at the Methodist Episcopal Church in Ogden. The Presbyterian, Christian, Congregational, and Methodist Churches joined in the exercises. Addresses were made by Rev. Dr. Wishard, of the Presbyterian Church, and your District Superintendent.

On Wednesday evening, the 6th, I attended and addressed the annual meeting of the American Fork Bible Society, at the Presbyterian Church in that place.

Sabbath morning, the 10th, I addressed a children's meeting at the West Side Methodist Church, in Salt Lake City. In the evening a union Bible meeting was held at the First Congregational Church, at which addresses were made by Rev. Mr. Hermans and your District Superintendent.

On Friday, the 15th, I attended and by invitation addressed the Utah Mission of the Methodist Episcopal Church, which met in Salt Lake City. Encouraging resolutions relating to the American Bible Society and its work were adopted by the Mission.

On Wednesday evening, the 20th, I attended the annual meeting of the Deer Lodge County Bible Society at the Christian Church in Deer Lodge. Rev. Mr. McFarlane, Rev. Mr. Millar, Rev. Mr. Britt, and your District Superintendent made short speeches.

On Thursday evening, the 21st, I attended and addressed the annual meeting of the Missoula County Bible Society, at the Presbyterian Church in Missoula.

On Sabbath morning, the 24th, I preached at the Methodist Episcopal Church in Anaconda, and in the evening addressed a union meeting at the Presbyterian Church. The pastors were present and took part in the services. This was one of the best and most successful meetings I have attended in Montana.

The Silver Bow County Bible Society held its annual meeting at the Christian Church in Butte City on Tuesday evening, the 26th. The annual address was delivered by Rev. Dr. Rollins, of the Methodist Episcopal Church. Your District Superintendent spoke briefly of the Bible work.

**TEXAS.**—During this month I visited eight auxiliaries, attended four anniversaries, and the meetings of four district conferences, and addressed letters to eight others which I could not attend. All these conferences passed resolutions very favorable to the American Bible Society.

Limestone County Auxiliary made a donation to the Parent Society, as did the Milam County Society, and I am trusting that a number of other auxiliaries will make a beginning this year to make gifts to the Parent Society.

For the past week we have had the hottest weather experienced for seventeen years in Texas.

In a letter received from the agent of the Bible Society of Maine, he says:

The society can point to copies of the Scriptures they have given to the destitute in this State that have been worn to fragments by careful study. Testaments from which children learned the Lord's Prayer and clasped in their dying fingers. Bibles given to profane sailors many years ago and that brought them home praying men. Bibles given to drunkards and that led them to become honored members of the church. Bibles given to white-haired women who had been steeped in sin, but who made the book their dying pillow, and passed with a smile to its Author. Bibles that have been the means of transforming the lives of Catholics, Spiritualists, and infidels.

#### EIGHTY-THIRD ANNUAL MEETING OF THE NEW HAMPSHIRE BIBLE SOCIETY.

The secretary's report was presented, from which the following extracts are taken:

It is admitted that no other book to-day is studied as is the Bible. On the side of criticism, both reverent and hostile, no other book calls for a tithe of the discussion given to this, while on the side of devout study it alone holds the supremacy. No standard magazine can be maintained without frequent articles upon distinctively religious subjects. The whole influence of this book is elevating, helpful, saving, and therefore it is the one book of the world.

One fact in connection with the Parliament of Religions should not be overlooked. The representatives of the different religions outside of Christianity were one and all of them moulded perceptibly by Bible truths. They did not really represent their systems. They represented them as better than their best, and as they are cleared, elevated, and enlarged by contact with the Bible. The men had a dialect that betrayed contact with the language and thought of the Bible, and not only their ideas, but their meaning of the words they used, had come to them by the coming of Christian literature. Fifty years ago men could not have spoken of their systems as they spoke, for the men themselves have been influenced in their thought, feeling, and utterance by Christian truth. It was not the Hinduism of ages ago that we heard. What is human brotherhood as represented by caste?

Therefore we say that all of these paid direct tribute to the very book from which, unconsciously often, they had drawn their noblest thought, and which they refuse to welcome in its fullness.

But our own land, as never before, needs the Bible. It is surprising to see how the argument that seemed beyond heightening does grow each year, and that the practical problems of a year ago are more practical to-day. These questions press the closer, too, for their solution upon the principles of the Sermon on the Mount.

Our work is to keep our State supplied with the

Bible, using the simplest means with economy, and to aid in the supply of the word by union with the American Bible Society, to whose treasury we annually contribute. We go out, as did the disciples when Christ had given them the loaves for the multitude, to find our supplies multiply as they are distributed. We are to increase while giving away that blessed of our Lord.

New names have been added to the list of those who, loving this society while living, have provided for its advancement when they are dead.

The work of the year in our State has been continued without delay or haste, and abides as good seed sown for the coming harvest.

The work of the superintendent during the past eight months has been exceedingly helpful to the society. He has presented the cause in many of our churches on Sunday, and quickened the interest in this work. Many people in our State are still ignorant of the needs of the world for the Bible, and of the efforts being made to meet this need.

#### MISCELLANEOUS.

##### JOHN WYCLIFFE AND HIS BIBLE.

[From *Gleanings for the Young*.]

The Swift is a little river which runs into the Avon near Rugby—"Tom Brown's" Rugby—and Lutterworth is a village on the Swift. It was in Lutterworth that John Wycliffe lived and preached more than five hundred years ago. He died there also: it was on New Year's Eve, 1384.

Wycliffe, "the Morning Star of the Reformation," is remembered as a great preacher; he was also a great translator. The Bible which bears his name was our first complete English translation. Printed it never was; for in those days the art of printing was not discovered, and books were written by patient and careful pens. A good many copies of this Bible are still left.

Wycliffe may be said to stand at the head of the great band of English translators of the Bible, and he is thus closely connected with the work of the Bible Society. It is an interesting thing that very near the place where the Bible House now stands stood once the hall where, in 1382, the enemies of the Reformation and of the People's Bible endeavored to destroy the work Wycliffe had begun.

Wycliffe died in 1384. More than forty years afterward his wasted body was taken out of the grave and burnt. Then the ashes were thrown into the Swift. And then, as a great Englishman says, the Swift carried them into the Avon, the Avon into the Severn, the Severn into the Bristol Channel, and that into the sea, which, like the truth he taught, rolls round the world.

The verses which follow were written by R. T. Thomas:

##### AN AUTUMN DAY AT LUTTERWORTH.

It was a very king of autumn days,

And one for many a reason full of praise;—

Mellow, serene and glad;—

The trees with leaves were clad,

Like Joseph's coat with many colors bright,

And all the landscape glowed with sunny light.

We started out, a joyous company,  
Expecting many pleasant things to see:  
    In conversation sweet,  
    The golden hours sped fleet;  
And with glad songs we cheered our pilgrim-way  
To Lutterworth, to spend the mellowing day.  
At length with joy we looked upon the place  
Where the old story of redeeming grace—  
    Glad tidings sent from heaven,  
    Telling of sins forgiven—  
For full a hundred years had been made known;  
The message still the same, though time has flown.  
'Tis said the aloe once a hundred years  
In bloom to charm the gazer's eye appears.  
    That flower seemed to me  
    An emblem fit to be  
Of the old chapel, which was just restored,  
And fresh appeared a palace of the Lord.  
And then the thought, at our admiring view,  
Turned to the ancient church; and fancy flew  
    Swift as the sunbeam's ray,  
    Through many a bygone day,—  
Saw the Reformer wield the Spirit's sword,  
And fearless preach the cross of Christ our Lord.  
Within that solemn, venerable place  
One of the very noblest of our race,  
    Clear-headed, brave, and good—  
    John Wycliffe—of has stood,  
And, reckoning not of danger or of fame,  
Proclaimed with earnest voice the Saviour's name.  
Memories of Lutterworth we have to-day.  
Too strong and dear ever to pass away:  
    Upon a bridge we stood,  
    And, gazing on the flood,  
Beheld a stake which the "Swift" waters passed,  
Marking the spot where his remains were cast—  
The ashes of his bones burnt in the fire,  
Who boldly once withstood both monk and friar,  
    But fire and stake were vain;  
    For while time shall remain  
O'er the wide world shall Wycliffe's influence roll,  
Where'er God's word has gone, from pole to pole.

#### HOLY BIBLE, BOOK DIVINE.

The Bible was written by men. For this fact we bless God. With the children of Israel, we would rather hear what God the Lord would say unto us through some Moses than through Sinai's awful thunders. God became incarnate in human form that he might come very close to his lost children and not frighten us from him. His word is given in human language that it may become our every-day companion, comforter, and counsellor. Thus given, we can never say of its language, "It is high; we cannot attain to it." Doubtless God could have revealed himself to us in some other way than through his word, but he could not have revealed himself more sweetly, more tenderly, more attractively, more helpfully. In the letters we learned in infancy, in language such as we use every hour of the day, are given to us the wonderful words of life: the words we so much need to stimulate and cheer, to guide and direct, in all our goings and doings. It is not unthinkable that God, in choosing men to write his words, purposed to honor them by so doing. What honor could be greater? In line with it is the privilege of teaching and preaching the Scriptures, of translating them into other languages, of distributing them among the Scriptureless, and of supporting those who in any of these ways are helping to make known the wonderful words of God.

There can be no discussion of the fact that human

hands wrote the books which together we call the Bible. But our preacher tells us that there is greater evidence of its divine authorship. This is true. It would be easier to believe that angels were the penmen than that God was not its author. Holy men spake, but they spake as moved by the Holy Ghost. The internal evidence of the Bible's divine authorship is the strongest evidence, though the external evidence is strong and receiving accessions every day. Even the so-called discrepancies which infidels have sneered at, and false, high-minded critics have used to upset the theory of plenary inspiration, have turned out to be God's accuracies. Sentences which seemed to be contradicted by scientific axioms and historical facts have been confirmed by the testimony of the rocks and the story of the monuments and cylinders and tombs. The internal evidence fences the unbiased student of the Bible on every side, so that he cannot escape from the conviction that it is the very word of God. When a certain skeptic told Sir Isaac Newton that he had read the New Testament through thirteen times without finding the divinity of Christ in it, the Christian philosopher replied: "A man might try to light a candle thirteen times, but would fail every time if an extinguisher were left on the candle." Prejudice finds no light divine in the word of God. The unprejudiced and persistent reader is sure to believe in a pantheistic Bible.

Blessed be God, the Holy Ghost by whom holy men of old were moved to write such words of love and light and life, of tenderness and truth, of hope and help, of instruction and inspiration, of counsel and of comfort, of wisdom and of warning; words that make all who receive them and believe them wise unto salvation!

Only holy men could be the Spirit's scribes. Only through purified channels would God permit the living water to flow. So, too, they who would have the fullest revelation of God and see Jesus transfigured before them and be conscious of the Holy Spirit's presence in the word divine, must sanctify themselves before the Lord. By such shall the power of the Book of books be realized, while with grateful heart each exclaims:

"Holy Bible, book divine,  
Precious treasure, thou art mine."

—*New York Observer.*

BISHOP WORDSWORTH, in his "Shakespeare and the Bible," finds in the poet's works more than 550 biblical quotations, allusions, references, and sentiments. "Hamlet" alone contains about eighty, "Richard the Third" nearly fifty, "Henry the Fifth" and "Richard the Second" about forty each. Shakespeare quotes from fifty-four of the biblical books, and not one of his thirty-seven plays is without a scriptural reference. Genesis furnishes the poet thirty-one quotations or allusions, the Psalms with fifty-nine, Proverbs with thirty-five, Isaiah with twenty-one, Matthew with sixty, Luke with thirty, and Romans with twenty.—*Selected.*

WHEN one said to Carlyle that there was nothing remarkable in the Book of Proverbs, he simply replied, "Make a few."

## BIBLE SOCIETY RECORD.

NEW YORK, August 16th, 1894.

## AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, August 2d, 1894. Theophilus A. Brouwer, Esq., Vice-President, in the chair.

The devotional services were conducted by Rev. Dr. A. S. Hunt.

Some of the communications presented to the Board were of special interest. Letters from Mr. Loomis speak of the excited feeling in Japan in view of impending conflicts with China and Korea, and refer also to the severe earthquake in Japan, a destructive fire in Yokohama, and a severe drought imperilling the rice crop of the country. Mr. Hykes, of Shanghai, speaks of the ravages of the plague in Canton, where it is computed that 70,000 people have lost their lives. Mr. Bowen writes of the cholera in Turkey, and of the earthquake of July 9th, in which the walls of the Bible House suffered damage; and Mr. Penzotti reports the prevalence of yellow fever in Nicaragua, involving the loss of valuable lives.

Upon recommendation of the Committee on Distribution, grants of Bibles, Testaments, and Portions were made to the value of about \$5,997, including consignments to the Society's Agencies in Mexico and South America, and \$1,000 for colportage in the United States.

The issues from the Bible House in July were 56,576 volumes; issues since April 1st, 320,270 volumes.

## Deceased Directors.

Prof. James Strong, S.T.D., LL.D., Madison, N. J.  
Rev. William Reiley, D.D., Freehold, N. J.  
Rev. Thomas Myers, D.D., Baltimore, Md.

## RECEIPTS IN JULY, 1894.

## LEGACIES.

Bentley, L. D., late of New London, Ct.	\$27 03
Conant, William G., late of Alfred, Maine	100 00
Carow, John, late of New York	5,058 29
Kittredge, Nehemiah, late of Bangor, Maine, on account	750 00
Parsons, Thomas, late of New York	100 00
Wheeler, J. S. P., late of Washington, D. C.	250 00
	\$6,285 29

## GIFTS FROM INDIVIDUALS.

A Friend, Bureau Co., Ill.	\$35 00
Brickenbach, Rev. A. R., Lyons, Iowa	2 00
Children of Nevada, Iowa	2 22
" Lyons, "	1 78
Collections through German Mission M. E. Church	68 09

## Deceased Members.

Rev. Jonathan Edwards, Wellesley Hills, Mass.  
Mrs. Athaliah Voorhees, Hamilton Square, N. J.  
John M. Stowell, North Blandford, Mass.  
Rev. Isaac Harris, Darien, N. Y.  
Mrs. Thomas H. Vail, Topeka, Kansas.  
James O. Merritt, Kingston, N. Y.  
Mrs. Elizabeth F. Turner, Norwich, N. Y.  
Mrs. Margaret Kirk, Piqua, Ohio.

## Summary of District Superintendents' Reports for the month of June, 1894.

Number of District Superintendents reporting.....	21
Auxiliaries, Branches, etc., visited.....	144
Anniversaries attended.....	58
New Societies and Committees formed.....	5
Sermons and Addresses delivered for the Bible cause	245
Letters sent.....	2,193
Miles travelled on official duty.....	32,722
Donations and subscriptions secured for Bible cause	\$1,269 61

## Summary of Bible Distribution in June by 17 Colporteurs and 16 County Agents reporting.

Colporteurs. Co. Ag'ts.	
Days of Service.....	362 413
Miles travelled.....	4,737 3,436
Families visited by them.....	7,829 12,191
Families found without a copy of Scriptures	1,340 895
Families supplied by sale or gift.....	807 498
Destitute individuals supplied in addition.....	441 420
Number of books sold.....	2,160 1,232
Value of books sold.....	\$775 90 \$487 66
Number of books distributed gratuitously.....	753 793
Value of books distributed gratuitously.....	\$160 10 \$120 39
Contributions received.....	\$39 84 \$704 17

## Summary of 65 Annual Reports of Auxiliary Societies, received in July, 1894.

Receipts from sales in twelve months.....	\$3,160 32
Receipts from collections and donations.....	2,098 82
Paid American Bible Society on book account.....	3,590 82
Paid American Bible Society on donation account..	707 89
Expended on their own fields.....	891 21
Value of books donated.....	505 48
Value of stock on hand at date.....	5,755 34
No. of these auxiliaries reporting general operations	7
Collecting and distributing Agents employed.....	7
Families visited by them.....	1,131
Families found destitute.....	120
Destitute families supplied.....	109
Destitute individuals supplied in addition.....	121
Sabbath and other schools supplied.....	3

Collections by Colporteurs.....	\$39 84	Walp, Robert, Packerton, Pa.....	\$10 00
Denmark, E. P. S., Valdosta, Ga.....	5 00		
Goodrich, C. G., Augusta, Ga.....	5 00		
Gifts from Individuals, Mexico.....	8 48		
Hubburt, Mrs. Harriet J., Spring Bay, Ill.....	1 00		
Miles, Rev. A. R., Bogota, U. S. Col...	5 00	Tucson, Meth. Ep. Ch.....	\$3 20
Mumford, Rev. W. E., Talbotton, Ga.	1 00		
Members of First Reformed Dutch Church, Kirkgton, N. Y.....	50 00		
Monfort, L. M., Ponca, Neb.....	50		
Pedro, Joseph H., New York.....	3 00	Dardanelle, Pres. Ch.....	1 45
Strong, Mrs. E. B., Woodbourne, N. Y.....	21 75	Hackett City, Meth. Ep. Ch. South.....	6 25
Smith, Rev. Jacob C., and Family, Franksville, Wis.....	23 00		
Smith, Miss Ruhamah, Franksville, Wis.....	1 00	ARIZONA.	
Sunday School Convention, Sparty, N. Y.....	80		
Tucker, Mrs. Josephine, Franksville, Wis.....	1 00	Tucson, Meth. Ep. Ch.....	2 00
Williams, Mrs. A. E., Fremont, Neb.....	10 00		
Williams, C. W., Fremont, Neb.....	2 00	ARKANSAS.	
		Collegeville Circuit, Meth. Ep. Ch. South.....	2 50
		Dardanelle, Pres. Ch.....	1 45
		Hackett City, Meth. Ep. Ch. South.....	6 25
		CALIFORNIA.	
		Assyrd Grande, Meth. Ep. Ch.....	2 00
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		COLORADO.	
		Colorado Conf., Meth. Ep. Ch.....	71 00

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Green's Farms, Congl. Ch. .... \$16 00  
New London, First Ch. of Christ.... 4 06  
Nichols, Meth. Ep. Ch. .... 1 00

## FLORIDA.

Tampa, Meth. Ep. Ch. South.... 13 00  
Wauchula, Meth. Ep. Ch. South.... 8 00

## GEORGIA.

Augusta, St. James' Meth. Ep. Ch. South....  
Columbus, St. Paul's Meth. Ep. Ch. South....  
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Vineville, Meth. Ep. Ch. South....

## ILLINOIS.

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Bloomington, Congl. Ref'd Pres. Ch. .... 12 56  
Evangelical Association.... 1 50  
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Charles City, Congl. Ch....  
Estherville, Pres. Ch. ....  
Fredricka, Meth. Ep. Ch. ....

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El Dorado, Pres. Ch. .... 3 00

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Deerfield, Meth. Ep. Ch. .... 2 00

## MASSACHUSETTS.

Chicopee, First Ch. Sunday School.... 5 64  
Cheshire, Meth. Ep. Ch. .... 1 00

Fall River, Summerfield Meth. Ep. Ch....  
West Springfield, Park St. Ch. ....

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St. James, Meth. Ep. Ch. .... 4 66  
" United Luthern Ch. .... 8 05

Shakopee, Pres. Ch. .... 4 25

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Batesville, Meth. Ep. Ch. South.... 6 70  
" Pres. Ch. .... 8 75  
" C. P. Ch. .... 2 50  
" Baptist Ch. .... 1 80

Cold Water, Meth. Ep. Ch. South....  
Ellisville, Meth. Ep. Ch. South....

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Hickory Flat, Meth. Ep. Ch. South....  
" Christian Ch. ....

" Baptist Ch. ....  
" Congl. & Meth. Ep. Chs....

New Albany, Meth. Ep. Ch. South....  
Pot's Camp, Meth. Ep. Ch. South....

Senatobia, Meth. & Pres. Chs....

Sandersville, Churches in....

## MISSOURI.

Braymer, Meth. Ep. Ch. .... 1 00  
Mt. Olivet, Meth. Ep. Ch. South.... 3 00

## NEBRASKA.

Fontanelle, Evang. Lutheran Salem Ch.... 8 44  
Fairbury, Meth. Ep. Ch. .... 5 00

## NEW JERSEY.

Orange, Central Pres. Ch. .... 50 00  
Trenton, Ewing Pres. Ch. .... 5 00

## NEW YORK.

Dundee, Pres. Ch. .... 7 00  
Guilderland Centre, Ref'd Ch.... 20 00

Middleburgh, Ref'd Ch.... 8 88  
Mapletown, " " .... 3 42

Melton & Printon, Meth. Ep. Chs.... 6 00  
Oswego Center, Meth. Ep. Ch. .... 2 00

Potsdam, Pres. Ch. .... 14 00  
Phelps, Pres. Ch. .... 6 36

Sprakers, Ref'd Ch.... 3 02  
NORTH CAROLINA.

Carteret Circuit, Meth. Ep. Ch. South.... 5 00  
Concord, Meth. Ep. Ch. South.... 3 35  
Craven Circuit, Meth. Ep. Ch. South.... 7 10

## NORTH CAROLINA—Continued.

Magnolia Circuit, Meth. Ep. Ch. South....  
Prospect Circuit, Meth. Ep. Ch. South....  
Spring Hope Circuit, Meth. Ep. Ch. South....  
Thomasville Circuit, Meth. Ep. Ch. South....

## OHIO.

Beairstville, Meth. Ep. Ch. .... 3 50  
Trenton, Union Sunday School.... 1 25

## OREGON.

Damascus, Trinity Pres. Ch. .... 1 50  
Eagle Rock, German Pres. Ch. .... 2 50

## PENNSYLVANIA.

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Highland, Pres. Ch. .... 5 00  
Reading, First Pres. Ch. .... 2 00

## SOUTH CAROLINA.

Pacolet Circuit, Meth. Ep. Ch. .... 2 00  
Salem, (B. R.) Ch. .... 5 45

## SOUTH DAKOTA.

Germantown, German Pres. Ch. .... 18 60  
1 00

## TEXAS.

Austin, Meth. Ep. Ch. South.... 5 00  
Terrell, Church st. .... 1 00

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Genesee, Congl. Ch. .... 5 64  
Hudson, Meth. Ep. Ch. .... 1 00

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6 00  
2 00  
14 00  
6 36  
3 02

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Nance Co., Neb.....		87 69	Sebastian Co., Ark.....		5 10	Salt Lake Co., Utah.....		115 35
			Stephens, Ark.....		8 72	Thomas Co., Ga.....		11 58

## FINANCIAL STATEMENT

## RECEIPTS FOR BENEVOLENT ACCOUNT.

	Legacies.	Church Collections.	Gifts from Aux- iliaries.	Gifts from Indi- viduals.	From Sales of Books Donated.	Sales reported by Colpor- teurs.	Income from Perpetual Trust Funds.	Sales re- ported by Foreign Agents.	Returns from Missionary and other Societies.	Miscellane- ous.	Total Transfers.	Total Cash.
Cash ....	6,235 29	598 24	333 16	277 56	220 69	778 05	1,766 24	1,911 16	5,787 42	60	\$	17,968 41
Transfers. ....	....	....	25 00	....	....	160 10	....	....	....	3 00	188 10	

From Auxiliaries.....											315 52	12,075 71
" The Trade.....											40 65	1,486 71
" Rents.....												1,160 64
" J. Burr Legacy Income.....											5 15	631 52
" Trust Funds—Fitch Shepard Bible Fund.....												875 00
" Sinking Fund { Anna Pope Gift.....											\$6 00 {	172 69
												166 69 }
" Alexander Campbell Legacy.....												
" Interest on Available Funds.....												1,997 13
" Income Subject to Life Interest.....												2,771 53
" Loan Account.....												10,000 00
" Exchange Account.....												
" Electric Light.....												6,634 53
From Depository:												9 00
Value Books Issued.....												
Retail Sales.....											14,685 23	
Sundries.....											243 94	1,194 95
											1 12	14 91

## RECEIPTS FOR MANUFACTURING ACCOUNT.

	Books Delivered to Depository.	Repairs to Plates.	Sales of Waste Material.	Job Work.	Finished Plates.	Miscellaneous.
Cash.....	.....	.....	326 10	.....	.....	.....
Transfers.....	17,667 97	155 20	....	2,964 26	....	....

Total Transfers.....						42,901 67
" Cash Receipts.....						50,684 30
Cash Balance from June, 1894.....						7,196 15

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$57,880 45



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